





NEW YORK, SATURDAY, MARCH 29, 1856.

## SPIRITUALISM "CONSIDERED AND ANALYZED PHYSIOLOGICALLY."

The variations and modifications of human opinion, however diversified and antagonistic they may appear to the student of history and the observer of life, will be found on examination to classify themselves under two heads, viz: the Natural and the Supernatural.

The Natural is recognized by its disciples and advocates as that series of causes and effects, which in their several sequences enter into, and ultimate in the development of the varied phenomena of nature and life. This exposition and definition in modern times is known severally as the "system of Nature," "Principles of Nature," "Laws of Nature," and "Naturalism."

Supernaturalism, by its advocates is made in one form or another to recognize and comprehend all of these systems—principles and laws, but makes them secondary to an Intelligence and Power above Nature—an Intelligence to Whom all things are plastic, because they "move and have a being" only by virtue of, and through the agency of this controlling Mind. This system comprehends the "Government of God," the "Divine Economy of Nature," "Providence," "Preternaturalism," and "Spiritualism."

These systems, although considered by some minds to be antagonistic and irreconcilable, are by others accepted as mere intellectual distinctions, made for the benefit of the student, rather than because of any inherent unfitness for harmony. The benefit will be obvious, when it is known that some distinction must be made, if the mind is to be made acquainted with, and capable of classifying phenomena, for by virtue of it, the mind learns to discriminate between the common and the uncommon in life, the natural and the preternatural in Nature. Now these systems, however extremist and seemingly antagonistic, have but one idea in common, and that is the unity of Cause, which develops uniformity of design, and accounts for the unity of manifestation in things natural and Spiritual. And this persistency of thought in either direction, has both good sense and rational consistency for doing so, since it is generally acknowledged that causes should not be multiplied. Nevertheless, these systems at present are severely marked, and in some particulars are far removed from each other, for they have for centuries antagonized and denounced one another in behalf and by virtue of the authority of Science and Religion. Naturally enough, therefore, *Spiritualism* in its modern form, will be analyzed and accepted, reviewed and rejected by the disciples and advocates of these schools, just in proportion as they find that in Spiritualism, which has affinity for, and reflects the characteristics of their respective systems.

This at least has been true of it thus far, and will continue to be true of it, until its phenomena are analyzed and harmonized with common knowledge. Taking this view of the "progress of the intellect," we are pleased whenever an attempt is made by the educated and so called intellectual to account for the phenomena of Spiritualism, for though it may fall and come far short of the glory of analysis, still it may prove suggestive from its being a failure. The proof of this is found in the history of the past seven years, for during that time, we have had as many explanations and expositions of Spiritualism, as could rationally be expected in an age, that prides itself on its scientific attainments. These explanations, however, have not been confined to the natural philosopher, for the theologian has scanned the phenomena and analyzed the manifestations of Spiritualism, through his Supernatural magnifying glass, and concluded both were of the devil. This, however, is not the uniform report of the Supernaturalist, for many are sorely puzzled about, and know not what to think or say on the subject.

For the benefit of all such, a gentleman by the name of John C. Norton, M. D., has put his experience and conclusions on paper, and as they have been published in a few papers, it may not be amiss to look into his physiological analysis. This gentleman having heard and seen much of the so called Spiritual writing, seated himself at a table, resolved to test the matter by personal experience, he having been told in a Circle, that he was both a "writing and rapping medium." Having seated himself at the table, pen in hand, he "called upon the Spirits" to move his hand, and to his "astonishment," his "hand began to move." The Doctor's first efforts at writing, gave no "intelligible characters," but soon he commences with A. B., and goes through the whole alphabet; and so rapid indeed is the Doctor's progress, that in one week, ("I was engaged in writing these communications about one week," he writes invitations from the Spirits to "Come to Ireland," is promised "property" to the amount of "thirty thousand pounds," with the names of the testator, executor and the witnesses.

All this was written, that the Doctor might have confidence, and "commence legal proceedings." But it was no go, the Doctor was informed that the principal witness was "dead," which convinces him that "no more dependence can be placed upon the reports of the Spiritual telegraphs than upon our material ones in this lower world." Nevertheless, so profuse was the Doctor's "Spirits" in their communications, that he says, he would weary the patience of the reader, if he "were to mention one tenth part" of them. Besides these, he "received a great number of communications, purporting to be prophecies of a war, that was to commence in Germany," "spread over Europe and Asia," and end in, and by the overthrow of emperors, kings, and princes, causing "the universal diffusion of civil and religious liberty." In addition to all this, the Doctor received communications on the Spiritual philosophy (six or seven in number), covering "from three to four pages of foolscap," "commencing with aphorisms," and "closing with poetry," "the idea and style" of which were of the most remarkable character.

"Poets" wrote at the Doctor's request, "obscure points in physiology" were explained, "diseases" accounted for, and "prescriptions given," and last but not least in this catalogue of wonders, "the signers of the Declaration of Independence," and "the deceased Presidents" were in attendance to write their autographs at the Doctor's suggestion. In sight of this stupendous prodigality of Spirit power, we are not at all surprised at the Doctor's saying: "I venture the assertion that no one has had any stronger evidence of Spiritual intercourse than myself," considering that the development of his mediumship and the writing of the communications occupied but "about one week." But we are surprised at the Doctor's conclusion, the writing being "altogether involuntary," as well as the "mental operations" accompanying them; and now

having placed the Doctor's testimony before the reader, that full justice may be done him, we will examine his physiological theory, and learn how far, if at all, he has accounted for the phenomena, to which he has been agent. He says:

"Almost any one, unacquainted with the principles of physiology and psychology, would have unhesitatingly declared that neither the thoughts nor the writing were his own, and would have immediately attributed the supposed Spiritual; but my conclusions were far different."

The reasons for these conclusions are set forth as follows:

"In the first place, that the ideas originated in my own brain, was evidenced by the waste to which my whole nervous system was subjected, and the effect upon the process of nutrition and secretion throughout the body. Although engaged in writing only one week, during that time I lost ten pounds in weight; my whole nervous system was so affected that I could scarcely hold a pen. I was afflicted with palpitations and tremors, loss of appetite and constipation, disturbed sleep and frightful dreams. Involuntary muscular movements, and inability to fix my attention, with giddiness and headache. Any one to have seen me would have said that I had passed through a long siege of sickness. In fact, I am satisfied, by looking back upon my condition, that I was on the very borders of insanity. Every medical man knows that these are precisely the effects of long-continued and severe mental exertion. Now, if the motion of my hand was produced by the influence of Spirits external to my body, I do not see how the effect upon my body and mind should have been so great. How should the mere exercise of moving my hand, when produced by the agency of another person, thus affect me? It may be said that I was frightened, and that my nervous system was thus operated upon; but this was by no means the case. I could not be so familiarly with the supposed Spirit as to intimate acquaintance. I could joke as much as I pleased, and really enjoyed those conversations remarkably."

Some of these effects (exaggeration apart), are just what any intelligent Spiritualist would have expected, for if the Doctor was medium to seven tenths of the manifestations he avers were performed through him, it could not be otherwise, notwithstanding he cannot "see how the effect on body and mind should have been so great." He might have seen and known, however, had he compared notes with any intelligent medium, whose development comprehended a like experience, since it is generally known, that the first attempts to control the medium are more or less exhaustive, even when the developments are moderate and the manifestations few. We incline to the opinion, however, that the Doctor is retelling some of his "poetry" in the above description of the "effects," for we cannot see, and we think it will puzzle any physiologist to show good and sufficient reason, why the "mere exercise of moving the hand," should bring a mind "acquainted with the principles of physiology and psychology" to the very borders of "insanity," whether performed by his own, or the agency of another person.

We venture the assertion, for the whole coloring of the above as well as some of the statements are to us inexplicable, when we remember the Doctor wrote "involuntary and the mental operations which accompanied the writing were equally involuntary." Between this statement, which outlines in a marked and emphatic manner the conditions of mind and body under which the writings were performed, and the severely marked exaggeration which colors what the Doctor calls the "effect" of his mediumship, we are at a loss to see any logical or physiological connection. We say this after attentively studying the testimony, and comparing it with experiences of mediums in general, for it is so exceptional to all we know of this phase ("Spirit writing"), of manifestation, that we are strongly tempted to doubt the Doctor's freedom from bias and prejudice, notwithstanding his solemn avowal to the contrary. That the Doctor may have "lost ten pound weight in a week" is granted, and that his "nervous system was affected" we are also free to concede; but until we know more of the Doctor's general habits, and the way he passed the remaining portion of the "week" after ceasing to write, we shall think he has omitted some important fact in his estimate of causes, which if remembered and fully appreciated, might enable him to give credit, where credit was due.

The inference most natural for the general reader to draw from the partial statement and loose logic of the Doctor, is that mediums "live fast," and die soon after entering on their mission, whereas we know the effects of mediumship to have a directly opposite tendency in the majority of cases. Indeed so uniform have been the experiences of mediums, and so obvious the benefits resulting to their minds and bodies, from their "development," that we cannot help thinking that the Doctor would have felt, reasoned, and concluded differently, had he enlarged his experience, and prolonged his "experiment," for it is no less absurd to attempt to "gather figs of thistles," than for the materialistic and professional mind to judge of the ripe fruits of mediumship by the experience of "a week."

[To be continued.]

## ZSCHOKKE'S "HARMONIUS."

The conclusion of this story is so deeply suggestive, that had we the time and room for comment, much of both might be profitably occupied in analyzing its philosophy and elaborating its moral. As it is, we can only express the hope, that it may be read with attention, and thought of with reverence, for the relations we sustain to the animals around us, are at times more lasting, and much more mysterious and Spiritual, than the world is generally aware of.

We say this, knowing the immortality of animals is a question not yet disposed of among Spiritualists. We know, also, that the theological world has generally ignored the question of animal immortality, and have long since considered the "transmigration of Spirits as heathenish in conception, and pantheistic in tendency. For all this, we wish the subject was more frequently thought of, for the barbarities to which some of our domestic animals are daily, and almost hourly, exposed; are second in cruelty only to the more refined barbarities of social life.

It may be pantheistic to associate *Spiritism* and immortality with even the wisest and best of the animal kingdom; but when we remember the force of habit, and realize the power of example, we can not but bid God speed to any *iam*, the moral and philosophy of which will refine our feelings, correct our errors, and cause us to think respectfully of everything the Great Father has united to the family of man. And there is a truth in pantheism that Christianity will one day recognize and appreciate, when many of our present mummeries will have passed away.

It is not to be wondered at, however, that animals are thought of and treated as they are; for the majority of men having grown sufficiently "wise in their own conceit," to doubt of human immortality, naturally enough conclude as they do, as to the sphere and destiny of animals. We are not, however, disposed to argue the question of animal immortality, we prefer for the most part to abstain from speculative issues; but we do insist on *human morality and kindness*, to our social and domestic animals; for it will yet be seen they are often the passive instruments and earthly mediums of our Spirit friends.

## CHURCH RELATIONS AND EXCLUSIONS.

Those who would like to study a fresh chapter on the policy that governs the above departments of ecclesiastical life; would do well to give the article (Interesting Correspondence, &c.) on the fourth page, an attentive reading. The conclusions of the *Minister* may be old, but this edition is fresh, and shows clearly enough, that ecclesiastical authority and theological thunder, are essentially the same in the Vatican and a village Meeting House. They differ in degree, not in kind, and are separated from one another by the noise and extravagance of their explosion, rather than by any essential difference in character. Two things, however, are illustrated and enforced by those letters—if there is nothing new in them to be learned.

1st. They illustrate the fact, that lay-members and learned ministers agree, there is a point in Church history where "free agency is a fallacy," and "forbearance ceases to be a virtue." This is made manifest, when any member becomes so far forgetful of his *creed* and *theology*, as to allow the "holy spirit," the "heavenly dove," or any other celestial agent or influence, however "spiritual" or "quickening" soever, to suggest or inspire him with a new, or in some cases, a rational idea, "not nominated in the bond," as all such manifestations of spirit are considered indicative of "carnality of mind" and "hardness of heart," inconsistent with "the faith once delivered" to the Church member. The external and unconverted mind may talk of limitations and exclusions, but what of that? All earthly and human things are finite, and that truth might as well be learned in Church as out of it.—Good ecclesiastical logic.

2nd. Should this logic fail, however, to convince the honest thinker, those letters will teach him, that the Church is not destitute of other means by which to influence the mind, and subdue the will. It is true this part of the Church's policy, smacks somewhat of moral, spiritual and intellectual cowardice; but fear is natural, and excommunication a thing not to be laughed at by those who know the tyranny of "public opinion"—the effect of Church proscription—and attach any importance to the prospective chances of an "eternal damnation." It is true, also, Jesus said, "Ye cannot serve God and mammon," and that he fortified the moral and "spiritual man of his disciples," by giving them this wholesome caution—"Beware when all men speak well of you." This, however, was a "long time ago," and was addressed to fishermen and peasants, who were a very different sort of people from our "dollar and dime aristocracy." Very different, indeed, for the former went about doing the best good they knew how, being "fishers of men" and saviors of souls; while the latter are very fashionable and respectable, having a standing to maintain, and a position to support. To such the censure of the Church is very significant, not a few of whom have concluded that "fair is wisdom," and flattery much more serviceable in the social relations of life, than "moral excellence." These phases of Church life and ecclesiastical policy, indicate the diseased and enfeebled condition of the spiritual man, and appeal alike to the sympathies of good angels, and pure men, for correction and alteration.

## SPIRITUAL MINISTRATION AND MENTAL DEVELOPMENT.

The following purports to be a Spiritual communication from Gen. Wolf, "a messenger of truth and love," which was given through Mrs. E. A. McKenzie, a writing medium, at Green Point. The communication comes testified to, as having been written by the above medium, but as there is nothing preternatural in the mere act of writing, such testimony is unnecessary, the main thing being the mental qualifications and Spiritual characteristics of the medium. These being omitted, we have no means of knowing in what degree the following sentiments reflect the mind of the medium, or are independent of her thoughts and culture. As we cannot determine this point, we give so much of the communication as has most point and bearing on the ministry of angels, that others who may know the characteristics of the medium and the life history of the communicating Spirit, may draw their own conclusions. The alterations and amendments made by us are such, as effect the reading rather than the sense or logic of the thought.—Ed.

Look abroad on Nature, God's own work, and do ye not see beauty, that speaks to the heart of the All-wise Providence of Him, who has provided for all, even the sparrow? Is there anything dreadful, therefore, (as some are led to believe,) in Spirits returning and clinging to those beloved ones, who are yet in the form, since we try to console and purify them, that they may be lifted up in the love of God from all sorrow and affliction?

The heart's purest thought is ever pouring forth to the giver of all good, and we are permitted to return to earth to help those loved ones to a fuller appreciation of these joys and consolations. This labor of love is welcome to us, for we can aid them much and teach them, wherein they err, as we are related, and therefore can impress them in moments of mental rest and Spiritual repose. And those, even those who are not believers in Spirit communion, who do not know where these impressions come from, or who bestow them, are blessed. Thus, we are doing our work, and are ever removing mountains of error and vice, by earnestly and urgently appealing to the heart's purest and best affections, by virtue and in behalf of the good and pure phases of truth and angel ministration.

And soon you shall see us face to face, as it was in the days of old, and speak as man to man. The dark ages are passed, never to return, and you therefore need no leader, but purity, as your heavenly Father is ever mindful of His children's wants. Be ye then always ready to receive instruction, for our object and mission is to aid in your progress and development.

We commenced our work by influencing the little children among the Shakers, there being great affinity among them. But now we are influencing the middle aged and hoary headed, that it might be fulfilled that which was spoken, "except ye become as little children, ye cannot enter into the kingdom of Heaven." This is known to immortal man, and should be appreciated by him, as he is fashioned in the image of his Creator, and perfected by hungering and thirsting after righteousness, while performing the duties assigned him by his Creator. Man's purest thoughts and highest aspirations, however, are as yet but partially developed, for he is still in his infancy, and has yet to show his fellow the true fruits of Spirit life and angel ministration.

Our mission is to aid earth's children in this path, that they may properly perform the work assigned them by their All-wise Father, through whom all things are related and harmonized. And the dawn being passed, the day is nigh at hand, when man shall emerge from the dark clouds that have so long enveloped him. He is about to overthrow the tyranny of opinion, that has been and is oppressing him. The chains that have so long bound him, are now being rent and will soon be cast off. This he must do, for he has become weary of what the world calls "religion," his aims being higher and nobler. The child wishes to know the why and wherefore, and think you man will linger in mental bondage? Nay, his mind is expanding and nobler

thoughts possess him, for he thinks and feels his soul is immortal.

The whole of earth's children are yet to be made happy by a soul felt appreciation of this truth.—Then be ever on guard and let your watchword be upward and onward. Stand firm on the outward wall, which shall never be rent, and proclaim in and to Zion the great truths of Spirit communion. Cry aloud in behalf of progress, for the inner man is yet to be developed, and great things shall be achieved by him and made manifest to outward sight; yea, great and glorious things will be realized, and man will live out the nobleness of his soul, in the aspirations of his being. All fears shall be dispersed by the unfolding and practical actualization of higher and holier joys. These things were done in part long ago, but now is the time for a fuller and more complete development of the whole man. To that end, Science will be refined and made religious, by the aid and counsel of good and loving Spirits, who are working to harmonize life's lessons and labors. To that end, the laborious part of man's work will be superseded by easier methods and better means, which will be for the benefit of all.

Earth's children, however, know not at present, how near their heavenly Father is to them, nor can they now realize by how many agencies, He is urging them internally and perceptively to Spiritual and outward progress. All should think of this, and learn the use of earnest prayer, as much depends on the practical use of this advice. Still, the Spiritual ark of Immortality floats bravely on, freighted as it is with "glad tidings" and deathless hopes, amid the buffeting waves of skepticism and materiality, and so far has outlived the storm.

Her voyage is not yet ended, although many messengers have been sent forth, to bring the world of her safety and the rich joys she brings to the children of earth, out of which many untold truths are yet to be proclaimed. Being man'd and managed by mortals and immortals, she still speeds her way amid the storms of life, but promises soon to be moved where storms will cease, and great joy prompt all to proclaim the love and wisdom of the All-Father, Who for countless ages has ruled and directed the Spiritual and temporal destinies of the world. O man! be joyous and contented, be united in harmony and truth. Love one another truly, and loving Spirits will join you in your work of consecration.

You all should have your *immortal* souls immortalized with deeds of love and purity, for bright and angelic Spirits assist your progress. The time is not far distant, however, ere the faculty of *soul seeing* shall be conferred upon all, who sincerely seek the Spiritual, and shall prophecy as in olden times. Take the Bible for your guide, for many of its truths are now dawning on your mind. Then brother! arouse, lay not inactive, but be up and doing. Many are trying to aid you, and steadfastly are urging you onward in the cause of true progression. Mercy is thrown around you, our loves are centered in you, and yearn for the happiness of the children of men. We wish to enlarge their faculties, induce them to deeds of love and wisdom, that they may show forth the righteous fruits of Spiritualism.

Man has too long listened to the dogmas of olden times; he must now be made to understand for himself, and rest on his own individuality. All these things are, and will elevate mankind, as we Spirits are aiding and doing the work of reformation. Old theories and reasonings must pass away, for all Spirits are born equal, and God never intended any to live without the exercise of his own reason. Therefore will he soon be able to soar beyond self, and seek to live right with his heart bare before God, who knows and sees all things.

We have long looked on earth's children with sorrow and compassion, when in the midst of sufferings, trials, and afflictions, yearning to aid them, but we were made to know it was for the best, and would end in elevation and purification, before God and man. Much of this is natural, as the children of earth are prone to err, but it is the duty and mission of Spirits to set them right and promote their welfare, for they are our friends, brothers and sisters.

Join with us, then, in the rapture of doing good, for man and woman are co-workers with us in humanity's progress. Join with us, and look heavenward, while learning the great value of the truths you receive. Try and make your homes a heaven below, for you have the elements of the kingdom of heaven within you. Then be wise in time and live Christ-like as your Heavenly Father wishes all to cultivate a pure affection, that you may be prepared to meet in the grand assembly of angels when you leave the earth form. Learn the use of prayer, for the earth never had any wise purpose fulfilled without it. We are impressing this on many minds at this time, and ere long, many will find it a delightful duty to unite in earnest and sincere prayer to their heavenly Father, for all the gifts he may have to bestow.

## NEWS ITEMS.

The *Free Democrat* (Wis.) says: "Spiritualism and Spirits are producing some excitement at Hebron, Jefferson County. The circles gather every evening to invoke the Spirits and listen to the wondrous revelations."

A correspondent of the *Mobile Weekly News* writing from New Orleans, says:

"The celebrated Rev. T. L. Harris is here, lecturing on Spiritualism, at the Odd Fellows' Hall, and from the numbers that attend upon his lectures, I am inclined to believe the people of New Orleans are quite Spiritual in their belief."

This writer does not fancy Brother Harris' doctrine nor style, and adds:

"But rumor says he has succeeded in *Spiritualizing* one fair being here so far, that this day she is to be spent in Mobile. They leave to-day on the Florida, and no doubt you will have the exquisite pleasure of hearing him again in Mobile."

The *Waltham Sentinel* thus notices a recent debate on Spiritualism:

"The Waltham Debating Society met in Town Hall, March 2d, to consider the subject of Spiritualism. Mr. Miles Pratt, President."

Mr. Charles H. White delivered a very able lecture upon the above subject, which was well received by the audience, after which a very interesting discussion took place on the general merits of the question.

The following vote was passed by two to one: Resolved, That Spiritual Manifestations, so-called, cannot be satisfactorily explained by any natural laws as discovered up to the present time."

Friend Starbuck, of Troy, in writing to the *Spiritual Telegraph* a respectful and complimentary notice of Miss Bebe's lectures in that city, concludes with the following, which will correct the rumor that *Sectarianism* was in that place like to die. He says:

"Within a short time several Spiritualists have been read out of one, and another a Presbyterian, has passed an edict, or issued a Bull, forbidding their members from attending the meetings or circles of Spiritualists, and further ordaining that no two shall sit together for the purpose of influencing each other. What bigotry! What stupidity! But let them do their worst; we have truth on our side, and I thank God they cannot take from us the blessed, thrice blessed knowledge (not belief) in Spirit communion."

## WAS THE REV. JOHN WESLEY A SPIRITUALIST?

We do not ask the above question because there is any doubt in our mind on the subject, but in hopes that those of our Methodist friends who dislike the facts and philosophy of Spiritualism will give us the necessary information if in error. In the meantime, and that their *real* may not get the better of their knowledge, we submit the following as a portion of the testimony lately published in the *New England Spiritualist*, favoring the affirmative of the question. The writer introduces his selections as follows:

"I now proceed to extract, from the Rev. J. Wesley's Journal, facts of Spiritual manifestations, to which he personally testifies. My edition of his works is that published by John Emory, in New York, 1831, for the Methodist Episcopal Church, in 7 vols., in vol. iv., pp. 279-286, will be found the following remarkable manifestation."

"May, 1798. Wednesday 25, and the two following days, being at Sunderland, I took down, from one who had feared God from her infancy, one of the strongest accounts I ever read; and yet I can find no pretence to disbelieve it. The well-known character of the person excludes all suspicion of fraud; and the nature of the circumstances themselves exclude the possibility of a delusion. It is true there are several of them which I do not comprehend; but this is, with me, a very slender objection; for what is it which I do comprehend, even of the things which I see daily? Truly not!"

"The smallest grain of sand, or spire of grass." I know not how the one grows, or how the particles of the other cohere together. What pretence have I then to deny well-attested facts, because I cannot comprehend them? It is true, likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all account of witches and apparitions as mere old wives' fables. I am sorry for it; and I willingly take this opportunity of entering my solemn protest against this violent complacency which so many take that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge, these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know, (whether Christians know it or not,) that the giving up witchcraft is, in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism,) falls to the ground."

I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed there are numerous arguments beside, which abundantly confute their vain imaginations. But we need not be bothered out of one—neither reason nor religion require this.

One of the capital objections to all these accounts, which I have known urged over and over, is this, "Did you ever see an apparition yourself?" No; nor did I ever see a murder; yet I believe there is such a thing; yea, and that, in one place or another, murder is committed every day. Therefore I cannot, as a reasonable man, deny the fact, although I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me both of the one and the other. But to set this aside, it has been confidently alleged, that many of these have seen their error, and have been clearly convinced that the supposed preternatural operation was the mere contrivance of artful men. The famous instance of this, which has been spread far and wide, was the drumming in Mr. Mompesson's house at Tedworth; who, it was said, acknowledged it was all a trick, and that he had found out the whole contrivance. Not so. My eldest brother, then at Christ Church, Oxford, inquired of Mr. Mompesson, his fellow collegian, whether his father had acknowledged this or not. He answered, "The resort of gentlemen to my father's house was so great he could not bear the expense; he therefore took no pains to confute the report that he had found out the cheat; although he and I, and all the family knew the account which was published to be punctually true."

\*Dare our skeptical "Olive Branch," and anti-Christian Advocates" copy this truthful sentiment! not they!

—Christian Ministers, is not this true? Don't you think this suggestion of any importance? Well, if one doubts this suggestion of Spiritual manifestation is such an excellent thing to Mr. Wesley, why should ten thousand be such a pestilential heresy to some?—C.

BLACKWOOD'S MAGAZINE FOR FEBRUARY.—Published by Leonard Scott & Co., No. 79 Fulton street, New York.

This number contains ten articles, most of which are well worth an attentive reading, although there is much critical matter in them.

"Modern Light Literature" is an appreciative but critical commentary on the poets and poetry of modern times. "A Military Adventure in the Pyrenees" is concluded. "The Wondrous Age" contains much that should be known by many of our ultra friends, as it reminds the reader of some phases of the past, which the rapid and railroad life of the present has outrun—not outlived. The temper of the article may be inferred from the annexed extract:

"We could instance much more fully, O Age! the levelling tendencies of thy materialism. But if it be true—and surely there must be proof before us—that thy doctrines are shading the brightness of youth, and mummifying the majesty of old age, then do we know enough to be certified that those are not all gain! Ring out the table of thy exports, exult over the lists of thy shipping, the number of thy markets, the increase of population, the multiplication of comforts and conveniences, the rapidity of thy communications, the spread of thy education! Yet still would we say, Woe to the land whose youth is not as a vision of gladness! woe to the land where old age is not revered or revered! Such a land may know a material prosperity, a commercial greatness which shall dazzle the world—may produce men, able in counting-house and on bourse—men ready in speech and debate;—but it will not, we think, possess the elements which produce the great qualities—the Heroic—the Poetic—the Moral—the Truthful—on which hitherto have been built the grand structures of the world's glory. Nor do we think that it would retain virtue enough to continue a line of merchant princes, such as England has ever rejoiced to number among her great men."

"Public Lectures," and "Mr. Warren on Labor," has some good suggestions and extracts, the tendency of which may be inferred from this:

"On the whole, we regard the rise of this social phenomenon with much satisfaction. It is the best safeguard, and an ever-living protest, against that worst of all tyrannies, the tyranny of Public opinion."

"Resides these, there are papers on 'Touching at Oxford,' 'The Ancient Coins of Greece,' 'Tickler among the Thieves,' 'The Drama,' 'Lessons from the War,' and 'Religion in Common Life.'"

## SPIRITUAL PRESENTIMENT.

We find the following in the "New Church Herald" of March 22d.

"Meeting an acquaintance to-day, (Monday, March 17th,) we remarked that we were gratified to see him alive and safe; that we had felt some apprehensions lest he might have been on board the steamboat that was burned on Saturday night. The gentleman addressed resides in Camden, and does business in this city. In reply to this remark, 'I was walking,' said our friend, 'down to the Walnut street wharf, in company with a gentleman who resides in Camden, intending to pass over on the 'New Jersey,' the boat that was burned. As we approached the wharf, my companion stopped suddenly and said, 'For some reason I do not like to cross over on that boat; still we went on, until we had reached the wharf, and were about stepping on the boat, when the same remark was repeated for the third time, and with so much earnestness, that without any apparent or imaginable reason, we turned back and walked a considerable distance to another boat.'"

Incidents like this often occur. Some men call it superstition to give the least heed to these mysterious admonitions; and yet who will say that the protecting hand of a merciful Providence does not sometimes, in this way, snatch us from impending danger?

In one case now referred to, the boat from which these gentlemen thus turned away without apparent reason, was in a few minutes after, enveloped in flames. The sad story has been repeated in all the secular papers. It is supposed that at least fifty persons were removed to the Spiritual world."

The writer of the above statement speaks of the manifestation as a "merciful Providence," which more than implies the immediate and direct need of Deific agency. This is the common view of the subject, a view that is contradicted both by Reason and Revelation, by the former, because reason refuses to accept a PARTIAL Deity, while the latter everywhere speaks of angels as the immediate and properly appointed administrators in the economy of God's providence. Much might be said on this subject, as comment is invited by the above fact; but we leave it with the good sense of the reader for here as elsewhere, the constructive and fraternal genius of Spiritualism, explains away apparent contradictions and harmonizes fact and philosophy, by accepting the ministry and recognizing the intervention of the angels. This is illustrated, the following, which we take from the editorial columns of the *New England Spiritualist*:

"A Methodist clergyman, not many months since, related to his friends the particulars of a very remarkable visitation which he had himself experienced. The Spirit of a young lady of his church, whom he knew to be sick, had appeared to him in his own room in the night, but when he was awake; she was accompanied by unearthly music and a brilliant light, and laid her hand tenderly upon his head. He was so much affected by the event that he passed a sleepless night, and the morning learned that the young lady had been released from the earthly body at the very hour he had visited him. His friends at the time were given to understand that he considered it a genuine Spirit manifestation."

## THEOLOGICAL ITEMS.

The following are from the *Tribune*, of this city, and may prove as suggestive of thought, as are expressive of "the Signs of the Times."

RELIGION AMONG THE CHINESE.—Religion will appear to be at a low ebb among the Chinese. The Priest sits down in front of an altar with small taper burning, and with a small malleted hand, and a string of beads in the other, he begins to hum or half sing a number of words; this appears to be all the worship they have, and their belief is that the Priest can and must do all depending. In this latter particular the Chinese are alone; there is a large class of religious in our own country who look to the Ministers to do the praying.

VATICANISTS OF A RELIGIOUS JOURNAL.—The *Puritan Recorder* (Boston) states that the prayers have been dispensed with in Cambridge, with the consent of the Board of Overseers, because the students were so unruly that devotion could not be preserved. The *Recorder* (notwithstanding eminent orthodox Ministers proved the change), that nothing but the strictest of orthodox government of the college can cure this evil. The same journal is also leveling its articles against the popular lecture system. It thinks that Ministers who become lecturers themselves for their professional duties, and infidel and heterodox lectures show the same error!

SECTS IN GERMANY.—The German sects are divided at present into three classes: the Evangelical, the Mystic, and the Rationalistic. To the first belong the Moravians, the modern Baptists, Methodists; to the second, the Swedenborgians and the Irvingites; to the third the Socialists, the Lightfreinds, and the German Catholics. The Rationalists generally are not a sect, but a theological school and party in the Established Churches; and was once stronger than the Catholic party, but is now rapidly diminishing.

REVISION OF THE AUTHORIZED VERSION OF THE SCRIPTURES IN ENGLAND.—In the English House of Convocation, Canon Selwyn has given notice of a motion to propose a petition to the Pope, requesting his grace and their lordships to take into their consideration the subject of address to the Crown, praying that her most gracious Majesty may be pleased to appoint a body of learned men, well skilled in the original languages of Holy Scriptures, to consider of such amendments of the authorized version as have been ready proposed, and to receive suggestions from all persons who may be willing to offer them, and to communicate with foreign scholars on the passages when it may be deemed advisable; to examine the marginal readings which appear to have been introduced into some editions since 1581, and to point out such words and phrases as either changed their meaning or become obsolete in the lapse of time.

UNIVERSALIST VIEW OF BIBLE REVISION.—The *Christian Freeman* (Universalist) favors a revision of the English Bible, by a Convention of Delegates from all denominations of Christians, to be selected from their learned scholars by the denomination respectively. In respect to those words in the Bible, which are the subject of disputed doctrines, it has the Greek and Hebrew words retained, and Anglicized, thus, for instance: "And these he gave away into aition punishment; but the righteous into aition life."

BIBLES AMONG THE ARMENIANS.—Within a few years upward of one million copies of bibles, and similar publications, have been circulated among the Armenians. Near nine millions of pages were issued during last year from the press at Constantinople. Bible schools have also been established in a hundred different places in Turkey, and the mission staff comprises 115.







ONWARD!—UPWARD!

Onward! let thy watchword be;  
Pressing forth to gain the prize,  
What is sorrow, toil to thee,  
Rest is thine beyond the skies?  
Ceaseless labor—onward still!  
On to deeds of holy love;  
Be cheerful, 'tis thy Master's will  
To fit thy heart for realms above.

Upward let each thought ascend,  
With a fervent, steadfast trust,  
Ever with thy actions blend  
A ray of light o'er darkened lust.  
Daily o'er thy path of life,  
Rugged steep and trials new  
Rise like phantoms—in the strife  
Keep His precepts still in view.

Onward! loiter, linger never;  
Let each pulse with fervor start,  
Thrilled with zeal, all holy ever,  
Pure and sacred from the heart.  
Nerve thy soul! the battle won  
Peace and joy forever thine,  
Brilliant as the noonday sun,  
Guides thee to the victor's shrine!

Onward! Upward! Time and death  
Claim thee. Let each thought renew  
With thy flitting, passing breath,  
The will to try, the strength to do!  
Look up! the star of Hope still shines,  
Illumes thy path with beauties fair,  
Reflecting from its priceless mines  
Hidden treasures buried there.

Onward! Upward! What to thee  
Are the clouds that daily rise?  
Soar above them—o'er the sea  
Where are cloudless, sunlit skies.  
Onward in the path of right,  
Let thy watchword ever be,  
Upward to the realms of light;  
Realms that claim eternity!

BROOKLYN, March 24, 1856.

THE BEAUTY OF DEATH.

Wrap not the dying bed in gloom,  
As though alone the sinner's doom  
Were being spoken there:  
Nor think thee, that the death-bed sigh  
Is one, which heavenly watchers nigh,  
Hear and avert a saddened eye,  
And mournful glances wear.

The swan, as ancient legends say,  
In death pours forth his sweetest lay,  
The fittest note the last;  
As though to every breeze he'd tell  
That music had a power to swell,  
Even on the bosom of the knell,  
Of life's tide ebbing fast.

The dolphin, 'mid expiring throes,  
More exquisite in beauty grows,  
As fades the strength of life;  
And tintings bright of sapphire blue,  
And rainbow lights of every hue,  
More exquisite each moment shew,  
As fainter grows the strife.

The sun has garments far more bright,  
With all the harmonies of light,  
As he descends to rest;  
And then he seems to bid us gaze,  
Undazzled, on his parting rays,  
And softer far than morning's blaze,  
We love that time the best.

Thus, too, when autumn's gentle breeze  
Steals through the glade of forest trees,  
With softly rustling tread;  
She whispers them that they must wear  
Their brightest dyes and vestments rare,  
Most lovely they appear, and fair,  
Yielding themselves to death.

'Tis thus the Christian bows his head,  
And conquers on his dying bed,  
Pouring forth his sweetest lays;  
Thus have we seen the Christian die,  
With hope assured, and glistening eye,  
Flashing the immortality  
Of countless holy days.

And as the Spirit's loosing hold  
Shrinks from the uncongenial cold  
Of the poor body's clay;  
Beauties most exquisitely bright,  
Rays of the celestial light,  
Falls on the trance'd and new-born sight,  
Opening on endless day.

The Spirit now, with choiceless grace,  
Arrays herself for that high place,  
She owns in yonder sphere;  
And round her draws her nuptial dress,  
Of heaven's own perfect holiness,  
The shadow of that loveliness,  
She lets ye gaze on here.

FRAGMENTS FOR THE MIND.

Many reverse the Scripture rule, 1 Cor. xiv. 20,  
and are in understanding children, in malice men.  
The barren fig-tree was not cursed because it  
bore bitter fruit, but because it bore no fruit.  
Revering may be less common and less polite, but  
it is not more wicked than flattery.

To be cast down by undeserved censure or elevated  
by unmerited compliment, is alike proof of  
weakness.  
A wronged creditor, a neglected wife, a slandered  
neighbor, and a guilty conscience, are four things  
whose presence give great pain.

The chief things proven by him who professes  
to be perfect, are ignorance of himself, 1 John i. 8,  
and ignorance of God, Job. xl. 5, 6.  
No folly can compare with Spiritual folly, no  
blindness can equal Spiritual blindness, no losses  
are like Spiritual losses, no judgments are so terrible  
as Spiritual judgments.

As he who prayeth that he may not be burned,  
and then runneth into the fire; so is he that saith,  
"Lead me not into temptation," and then, without  
necessity, subjects his principles to trial.

In contests among men, the party doing the  
most wrong is commonly harder to be reconciled  
than he who has suffered most wrong. The reason  
is, he hath a quarrel with himself, which makes  
him doubly irritable.  
To be impatient of reproof, weary of deeds of  
piety once delighted in, fond of works of taste to  
the neglect of the Scriptures, and severe in judging  
another man's conduct, are among the darkest  
signs in the lives of some who otherwise seem to  
be consistent Christians.

Some of the best men have left the world bitterly  
reproaching themselves for two things, lack of  
zeal and lack of industry in the improvement of  
time.—*Am. Messenger.*

INTERESTING CORRESPONDENCE.

From the New England Spiritualist.  
A Spiritualist Church Member.  
Mr. Editor:—The following correspondence has  
been put into my hands, with permission to offer it  
to you for publication, should you deem it proper  
and of interest to the public. I presume the author  
of the first letter will have no objection to its be-  
ing read by as many of the "deluded" class to  
which it has reference as read in your paper; while  
the reply may perhaps serve as in some respects a  
model for numerous others which are likely to be  
called forth by similar circumstances, as the spiri-  
tual awakening proceeds. Certain it is that the  
calm, modest and kindly spirit which pervades the  
answer, contrasts finely with the harsh, dogmatic,  
overbearing and denunciatory tone of the clerical  
assault; while I think none can fail to see that the  
positions so confidently assumed by the church  
and its pastor, and the arguments by which they  
evidently thought to overwhelm and terrify a  
"weak woman," are most thoroughly demolished by  
the keen yet quiet and unanswerable response of  
Mrs. Battles. It seems not improbable that the  
"First Congregational Church in Newbury, Vt.,"  
may share the fate of the "Edwards Congregational  
Church, Boston," (of which you have some recol-  
lections) should they undertake to proceed further  
in this matter.  
Yours

Newbury, Vt., Jan. 8th, 1856.  
Mrs. NANCY BATTLES:—Dear Madam,—Your let-  
ter of Dec. 12th, requesting to be dismissed from  
the First Congregational Church in this place, was  
duly received and laid before the Church. In  
your letter you state that you have become a Spir-  
itualist; and so the question before the Church was,  
"Should we hold fellowship with Spiritualism?"  
The Church could not, and did not hesitate to—  
We cannot in good conscience give you a letter,  
declaring you to be in good standing with us, and  
recommending you to a sister Church. We judge  
that you have fallen into a great error, and, mindful  
of the obligations which we sustain towards you,  
we warn you of your error, and exhort you to re-  
nounce it. Having been requested by the Church  
to give you suitable counsel and admonition in this  
matter, I shall now briefly set before you the  
testimony of God respecting the sin of Spiritualism  
and its retribution.

Those persons who profess to have intercourse  
with disembodied or angelic spirits, and by their  
aid to make supernatural disclosures, are styled in  
the Bible, *witches, wizards, necromancers, sorcerers,*  
*consulters with familiar spirits.* These were the  
mediums of ancient times. Their arts may have  
differed somewhat from those of modern mediums,  
but their system was essentially identical with the  
system of modern Spiritualists. God uniformly  
and most sternly denounced them and their  
works.

1. God, in his Word, declares the conduct of  
those who act as mediums, to be grossly and unpar-  
donably wicked. Ex. 22, 18. "Thou shalt not  
suffer a witch to live." Lev. 20, 27. "A man  
also or a woman that hath a familiar spirit, or that  
is a wizard, shall surely be put to death; they  
shall stone them with stones: their blood shall be  
upon them." Deu. 18; 9, 14. "When thou art  
come into the land which the Lord thy God giveth  
thee, thou shalt not learn to do after the abomina-  
tion of those nations. There shall not be found  
among you any one that maketh his son or his  
daughter to pass through the fire, or that useth di-  
vination, or an observer of times, or an enchanter,  
or a witch, or a charmer, or a consulter with fa-  
miliar spirits, or a wizard, or a necromancer. For  
all that do these things are an abomination unto the  
Lord: and because of these abominations the Lord  
thy God doth drive them out from before thee.—  
Thou shalt be perfect with the Lord thy God.—  
For these nations which thou shalt possess, heark-  
ened unto observers of times, and unto diviners;  
but as for thee, the Lord thy God hath not suffered  
these to do." In the 8th chapter of the Acts, we  
read of Simon, who "used sorcery, and bewitched  
the people of Samaria, giving out that himself was  
some great one; to whom they all gave heed, from  
the least to the greatest, saying, 'This man is the  
great power of God.' And a little after, it is re-  
corded that Peter denounced him as being "in the  
gall of bitterness and in the bond of iniquity." In  
the 13th chapter of the Acts, is given an account  
of Elymas, a sorcerer, a false prophet, who with-  
stood the Apostles, seeking to turn away the de-  
puty, Sergius Paulus, from the faith; against whom  
Paul hurled the rebuke, "O full of all subtilty, and  
all mischief, thou child of the devil, thou enemy  
of all righteousness, wilt thou not cease to pervert  
the right ways of the Lord?" Paul, in his epistle  
to the Galatians (5: 19, 20), ranks witchcraft with  
the works of the flesh; adultery, fornication, idola-  
try, and such like.

2. God, in his Word, denounces those who con-  
sult spirits through mediums, as guilty of great sin.  
Lev. 19: 31. "Regard not them that have familiar  
spirits, neither seek after wizards, to be defiled by  
them. I am the Lord your God." Isa. 8: 19, 20.  
"And when they shall say unto you, Seek unto them  
that have familiar spirits, and unto wizards that  
peep, and that mutter; should not a people seek  
unto their God? for the living to the dead? to the  
law and to the testimony? If they speak  
not according to this word, it is because there is  
no light in them." It is said of Manasseh, 2 Kings,  
21: 6, that "He made his son pass through the fire,  
and observed times, and used enchantments, and  
dealt with familiar spirits and wizards; he wrought  
much wickedness in the sight of the Lord, to pro-  
voke him to anger." The practice of consulting  
spirits is declared by God to be a *heathenish* prac-  
tice. This is affirmed in Deu., 18; 9—14, which  
has been already quoted. Also in Isa., 19: 3.—  
"And the spirit of Egypt shall fall in the midst  
thereof; and I shall destroy the counsel thereof;  
and they shall seek to the idols, and to the charmers,  
and to them that have familiar spirits, and to the  
wizards."

The Bible is, perhaps, nowhere else more clear  
and emphatic in its condemnation of Spiritualism,  
than in its narration of the story of King Saul.  
In the latter part of his reign, Saul chose the Witch  
of Endor for his medium, and through her consult-  
ed with the spirit of Samuel; and because of his  
sin in so doing, he was slain in battle the next day.  
In proof of this, I refer you to 1 Chron., 10: 13, 14.  
"So Saul died for his transgression which he com-  
mitted against the Lord, even against the word of  
the Lord, which he kept not, and also for asking  
counsel of one that had a familiar spirit, to inquire  
of it, and inquired not of the Lord; therefore he  
slew him, and turned the kingdom unto David the  
son of Jesse."

3. God denounces against all Spiritualists, both  
mediums and their followers, the doom of eternal  
death. Lev. 20: 27. "And the soul that turneth  
after such as have familiar spirits, and after wizards,  
to go a whoring after them, I will even set my face  
against that soul, and will cut him off from among  
his people." Again, God declares, Rev. 21: 8, that

"The fearful, and unbelieving, and the abominable,  
and murderers, and whoremongers, and sorcerers,  
and idolaters, and all liars, shall have their part  
in the lake which burneth with fire and brimstone;  
which is the second death."

In view of these declarations of God himself, who  
cannot lie, is it not evident that Spiritualism is not  
of God? You perceive that I do not enter at all  
into the questions, whether the spirits really make  
communications through the agency of mediums,  
or whether the rappings and tipplings are the result  
of jugglery, or whether they are caused by some  
mesmeric agency: all speculations respecting the  
solution of the mysteries, is aside from my purpose.  
It is sufficient for me and for this church, and it  
should be sufficient for you, that Spiritualists profess  
to consult the spirits and to receive answers from  
them; that God expressly forbids all meddling with  
spirits and with Spiritualism, as sin; and that He  
has declared his unalterable purpose to pour out his  
wrath upon all who are guilty of this sin. If spirits  
are in communion with mediums, it is very certain  
from the Bible that they are bad spirits, infernal  
spirits, lying spirits, spirits leagued with Satan, in  
the dreadful work of destroying the souls of men.—  
You are commanded to have no fellowship with  
the unfruitful works of darkness, but rather to  
reprove them. You are forbidden to consult with  
spirits, and are directed to take for your guide the  
Word of God, which is a "light to your feet and a  
lamp to your path." And in accordance with the  
Divine commands and prohibitions, I exhort you to  
break off from your delusions, and to seek not unto  
the spirits, but unto God.

I appeal to you, whether, since you have con-  
sulted with Spiritualists, you have not lost all reli-  
sh for the word of God—whether you do not think  
more of the spirits than of God—whether you do  
not neglect family prayer and the sanctuary—  
whether you do not allow yourself in known sin—  
whether you are not growing indifferent to the wel-  
fare of the church and to vital godliness,—and  
whether, in view of all this, you are not having  
proof in your own experience, of the evil conse-  
quences of giving heed to seducing spirits?

I trust that you have for your excuse, in part,  
that you have been bewildered and led unwittingly  
into this great sin. I trust that, seeing (as you  
may see) that Spiritualism is utterly opposed to  
the Bible, and destructive of all true piety, and  
that its wages is eternal death, you will at once re-  
turn, and by a humble confession of your sin, to  
this church and to God, cause our hearts to rejoice  
in your restoration to a sound faith, and procure  
for yourself the pardoning mercy of your offended  
God. For this we devoutly pray. Receive the  
word of admonition. Turn not away from the  
truth. Resist not this, it may be your last call to  
repentance. It is a fearful thing to fall into the  
hands of the living God.

In behalf of the 1st Congregational Church in  
Newbury,

Your affectionate pastor,  
A DEAN, JR.

REPLY. Boston, Feb. 1856.

REV. A. DEAN, JR., Pastor of the 1st Congregational  
Church, Newbury, Vt.  
DEAR SIR:—Your letter of Jan. 8th, in behalf  
of the Church, was duly received, and has been ear-  
nestly and properly considered by me. While I  
acknowledge with gratitude the kindly interest  
which it evinces in my behalf, the sincerity of  
which I do not question, yet it also indicates so  
entire a misapprehension of my wishes, and of the  
real nature of Spiritualism, in which I have avowed  
myself a believer, that I am induced to address  
a few words by way of reply. I do so in all hu-  
mility and sincerity, as I desire nothing but to  
know the truth and do the will of the Father who  
is in Heaven.

First. The Church misapprehends my request, in  
as much as I do not ask a recommendation to any  
other Church, or any endorsement of my present  
views. My feeling is simply this: I voluntarily  
united with you and assumed certain covenant ob-  
ligations. My convictions have been so changed  
that I can no longer conscientiously fulfill the duties  
of the relation into which I then entered, in a man-  
ner that would be satisfactory to the Church.—  
I therefore wish no longer to be held responsible  
for them or their convictions, nor do I wish them  
to be responsible for me. I merely wish the re-  
lation to be discontinued; and having voluntarily  
entered into it, I do not see why I have not a moral  
right voluntarily to withdraw, when I find that the  
purposes of it can no longer be enjoyed. Wishing  
to show all proper respect for those with whom I  
have been associated in one of the most interesting  
relations of life, instead of treating the matter with  
silent neglect, as I might have done, I asked for a mu-  
tual release from the obligations subsisting between me  
and the Church, frankly telling you the reason why  
I desired it. Since this can be granted without  
implying any sanction on your part for my pres-  
ent views, I see no good reason why it should be  
withheld. Its withholding, however, cannot be ex-  
pected to have the slightest effect on my present  
convictions, since those have been formed in the  
fear of God and the love of truth; but it would in-  
dicate, in my humble view, a want of *magnanimity*  
on your part, unworthy of a professedly Christian  
Church.

Secondly. The counsels and admonitions which  
you so solemnly, and doubtless sincerely, address  
to me, indicates what seems to me an entire mis-  
apprehension on your part, of the nature of that  
Spiritualism from which I have derived so much  
of instruction and profit; as well as of its relation  
to the Spiritualism of the Bible, on which you  
found your religious belief and your hopes. So  
far as I can see, they are precisely identical, and if  
I reject the one as all evil and ruinous, I must the  
other also.

I will not undertake here to go into an examina-  
tion of the various passages you have quoted from  
the Bible and applied to modern Spiritualism.—  
I admit that they go to show that there was inter-  
course with spirits in the ancient times, which was,  
or was deemed to be by the writers of the  
Bible, evil and polluting, and was therefore forbid-  
den under terrible denunciations. This class of  
spirit-intercourse was called "witchcraft," "necro-  
mancy," "sorcery," "divination," etc., etc.; and  
for it I have no apology or defence to make.

But every reader of the Bible must know that  
there was also another kind of *spirit-intercourse*, re-  
presented to be of an opposite character, of the  
records of which almost every page from Genesis  
to Revelation give some trace. You have classed  
all "intercourse with disembodied or angelic spir-  
its" under one head, as "uniformly and sternly  
denounced of God." Now it hardly seems neces-  
sary to say to an intelligent Christian, that most if  
not all of the prophets and writers of the Bible  
themselves, according to their own accounts, held  
"intercourse with disembodied or angelic spirits,"  
and that the communications received from such  
sources have been considered as divinely authori-  
tative, by both Jewish and Christian churches.—

Need I remind you that Moses himself talked with  
an "angel at the bush," (Acts 7: 30); and that he  
received the law by "the ministration" or "dispo-  
sition of angels," (Heb. 2: 2—Acts 7: 53)?—and  
that he at one time spent forty days in intercourse  
with them in the mount? (Ex. 24: 18.) Or that  
Samuel, Elijah, Isaiah, Ezekiel, Daniel, and other  
prophets describe the interviews they had with  
Spiritual beings? (See 1 Sam. 3. Isa. 6. 1 Kings,  
19: 5, 7, 11. Ezek. 40: 3. Daniel 8: 16, also  
9: 21. 10: 5, 16, 12: 6, 7.) Or need I refer to you  
the case of the transfiguration of Jesus, when he,  
with Peter, James and John, saw and conversed  
with Moses and Elias, who had long been in the  
Spirit-world? (Luke 9: 30.) Or to the narratives  
of other instances of angelic intercourse, as re-  
corded in Acts 1: 10. 10: 3. 11: 12. 12: 7, 8. 16:  
9, &c. Or to the fact that John the Revelator  
wrote the whole book of the Apocalypse under the  
direction and inspiration of an "angelic Spirit,"  
who at the end announced himself to be his "fel-  
low servant, and of his brethren the prophets?"  
(Rev. 22: 9.)

In fact, it would be very easy to show from the  
Bible itself, that in all cases where superior per-  
sonal beings have shown themselves to men, and  
made communications to them, they were either  
disembodied human or angelic spirits. For altho'  
Moses, Isaiah and others appear to have thought  
they saw and talked directly with "the Lord," yet  
the New Testament says that "no man hath seen  
God at any time," (John 1: 18, and 1 John 4: 12);  
—that God is "invisible," "whom no man hath  
seen nor can see." (1 Tim. 1: 17. 6: 16.)—  
And it also says, in the passages I have quoted  
above, that it was an "angel" who appeared to  
Moses at the bush, and that the law was given by  
the instrumentality of "angels." The Deity, being  
universal and omnipresent, as I understand, mani-  
fests himself as a person only through *personal* and  
*finite intelligences*; and these, whether human or  
angelic, gives us the "words of God," just so far  
as they give us truth, wisdom and love, which are  
all divine.

It is therefore a great mistake to suppose that all  
"intercourse with disembodied or angelic spirits"  
is prohibited in the Bible; and it is plain that the  
denunciations you quote are just as applicable to  
such ancient mediums and Spiritualists as Moses,  
Isaiah, Daniel, Jesus, Paul, Peter and John, as to  
honest, pure-minded, and devout people in our own  
day, who cherish spirit-intercourse for the same  
high and holy purposes as did they.

It is also worthy of note that the prohibitions  
which you cite from the Old Testament were for the  
most part included in a code of laws which also  
prohibited, under equally terrible penalties, the  
*kindling of a fire or the doing of any work on the  
seventh day* (Exod. 35: 2, 3) also the holding of  
intercourse with any of the surrounding nations,  
or inquiry into their religions (Deut. 7: 1—5. 13:  
6—18), lest the people should be led away from  
their "God." No one thinks of enforcing such  
laws as these in our day; and if a part of them  
have been abolished, then the whole have. In the  
New Testament we find no such prohibitions.—  
Christians are supposed to have enlightenment and  
good sense enough not to need any restrictions like  
these to keep them from idolatry. They are al-  
lowed to use their own judgments as to the prop-  
riety of free intercourse with all the nations of  
the globe, and with all intelligences in the uni-  
verse who can communicate with them,—under  
the injunction to "thy the Spirits whether they be  
of God," before they yield credence to them. (1  
John 4: 1. This injunction, I think, would be ut-  
terly out of place, if we were not allowed to com-  
municate with Spirits of any kind.

Finding thus that communion with "disembod-  
ied and angelic spirits" has the sanction of the  
good and great in all past times, and finding no  
prohibitions against it which can rationally be  
considered of any binding force, I must continue  
to believe in its propriety, and to rejoice in its un-  
speakable privileges. All esteem it a great blessing  
to be allowed freely to converse with the wise and  
good of earth,—to learn their views of truth, and  
to listen to their exhortations to goodness,—even  
up to the last moment of their earthly existence.—  
I cannot see how it can be wrong to continue to  
converse with them, a moment or an hour or a year  
after they have passed the change called death, any  
more than a moment or an hour before. Nay, if  
they are permitted thus to commune, they may be  
capable of informing us of that which is of far  
more use and interest to us than anything they  
could say before; and hence it may be not only  
our privilege, but our duty to avail ourselves  
of such converse. That it is permitted, I have most  
abundant proof, and most heartily wish that each  
and all of you could enjoy it with me.

In answer to your closing appeal, I would say in  
all honesty and sincerity, that since I have "con-  
sulted with Spiritualists," I have lost no relish, in  
the slightest degree, for the "word of God," but on  
the contrary my love for it has been greatly in-  
creased, and I find that "word" not merely written  
in one ancient book, but inscribed everywhere  
throughout God's universe—for *all truth is God's  
word*; that I do not "think more of the spirits than  
of God," since it is impossible to think more of a  
single drop of water than of the infinite ocean of  
which it forms a part; that I have no disposition  
"to neglect secret prayer and the sanctuary," since  
it is the constant and sincere aspiration of my soul  
to know more of truth and of God, and since I find  
that every place is a "sanctuary" to the pure in  
heart, for *God is there*; that I do not "allow myself  
in known sin," at least in any greater degree than  
before I became convinced of the constant presence  
of pure and angelic beings, ever hovering around,  
as ministers of God, to aid me in triumphing over  
every temptation,—nor do I see how it is suppos-  
able that any other than an elevating and soul-pur-  
ifying influence can flow from such a faith; that I  
am not "growing indifferent to the welfare of the  
true church," nor "to vital godliness," but feel  
more deeply than ever their importance in the re-  
demption of humanity; and that my own experi-  
ence affords no "proof of the evil consequences of  
giving heed to seducing spirits," since I have ear-  
nestly endeavored to avoid all such, and to heed  
those only who could bring me new supplies of  
wisdom and truth from the great Fountain of all  
good. I do not see how He who has said, "If any  
of you lack wisdom, let him ask of God, who  
giveth to all liberally and upbraideth not," can be  
"offended" with me for having thus asked, nor for  
accepting what He has been pleased to send  
through His own appointed channels,—that is, the  
angels, who are ministering spirits to all His chil-  
dren. Therefore, I see nothing in this matter of  
which to "repent," or for which to seek "pardoning  
mercy."

Hoping that in view of these explanations, you  
and the church will see your way clear to grant  
my request, and thus release me from a false  
position, and that in the same kindly and Christian  
spirit in which it is made, I remain, and trust I  
ever shall be,  
Yours for the good and the true,  
NANCY BATTLES.

ORTHODOXY AND HETERODOXY.

We have among our readers some who are inter-  
ested enough in matters theological to read with  
attention the following article from the *London  
Leader*. It merely states the positions of the Ortho-  
dox and the Heterodox on a single point of theo-  
logy, without siding with either. It is well to have  
these subjects clarified occasionally by a lucid state-  
ment.  
"Extreme orthodoxy says, that since there is ir-  
refragable external evidence for the divine origin  
and direct verbal inspiration of the Hebrew Scrip-  
tures, the critic has simply to interpret the mean-  
ing of the text; any record which is in contradic-  
tion with the text, if not reconcilable by hypothe-  
sis, is to be pronounced false; but if an undeniable  
fact turns out to be in contradiction with the text,  
the received interpretation is to be reconsidered  
and altered so as to agree with the undeniable fact.  
According to this theory the critic has not to ex-  
amine the Hebrew writings in order to ascertain  
their origin, but having beforehand settled their  
origin, he has to explain everything so as to make,  
it accord with this premise. He is not an inquirer,  
but an advocate. He has not to weigh evidence in  
order to arrive at a conclusion, he has to make it  
the standard by which he accepts or rejects evi-  
dence. His criticism is a deductive process, which  
has for its axiom.

The Hebrew writings are from beginning to end  
revealed truth. And it is only while orthodox  
strictly adhere to this point of view that it is on  
safe and consistent ground; for if we are to ex-  
amine a book for proof—though it be only confir-  
matory proof—of its origin, we must have some cri-  
teria to judge it by, and we can only obtain such cri-  
teria by borrowing them from pure historical criti-  
cism, an ally that must be ultimately incompatible  
with rigid orthodoxy. As long as we rely impli-  
cantly on testimony as evidence of a man's health, we  
have no need to examine the indications of health  
in his person; but the moment we feel the testi-  
mony insufficient, we must have recourse to physio-  
logical criteria, which are common to every human  
organism.

The first symptom that orthodoxy begins to feel  
the pressure of historical criticism is shown in an  
extension of the 'accommodation' theory. As the  
Deity, it is said, in speaking to human beings, must  
use human language, and consequently anthropo-  
morphic expressions, such as the 'eye of God,' the  
'arm of God,' the 'laughter and jealousy of God,'  
which we have no difficulty in understanding figu-  
ratively, so he must adapt the form of His revela-  
tions to the degree of culture which belongs to men  
at the period in which His revelations are made. He  
teaches them as a father teaches his children, by  
adapting the information he gives to their narrow  
stock of ideas. It was in this way that the candid  
Dr. P. Smith explained the narratives of the  
Creation and the Deluge, to the great scandal of his  
Evangelical brethren.

It is easy to see that this system of interpreta-  
tion is very elastic, and that it may soon amount  
to little more than a theological formula for the  
history of human development. The relation be-  
tween the theory of accommodation and that of  
development is analogous to the relation between  
the doctrine that the brain is the organ of mind,  
and the doctrine that mind is the function of the  
brain; in both cases the manifestation of mind is  
determined by the conditions of the body. And  
thus the "accommodation" theory necessarily  
leads to what may be called a mitigated ortho-  
doxy or a mild heterodoxy, which allows the pre-  
sence of mythical and legendary elements in the  
Hebrew records, and renounces the idea that they  
are from beginning to end infallible, but still re-  
gards them as the medium of a special revelation,  
as the shell that held a kernel of peculiarly divine  
truth, by which a monotheistic faith was pre-  
served, and the way prepared for a Christian dis-  
pensation. They who hold this theory believe that  
the Hebrew nation was the grandest instrument of  
Providence—the Hebrew writings, the vehicle of  
sephurim truth; but they do not believe in  
talking serpents and talking asses, or in divine  
commands to butcher men wholesale; and they  
hold that, to identify a belief in such fables with  
the faith of a Christian, is as dangerous to rever-  
ence as it would be to fix an absurd popinjay on  
the divine symbol of the Cross. The laws of Mo-  
ses are something more to them than the laws of  
Mosaic—a Hebrew prophet something more than a  
religious and patriotic poet—a chapter of Isaiah  
something more than the Hymn of Cleanthes. They  
do not feel about the Hebrew temple and the He-  
brew worship as they feel about a temple of Isis  
or the Eleusinian mysteries; the history of Israel  
is a sacred precinct to them—they take their shoes  
from off their feet, for it is holy ground. To them,  
therefore, the Old Testament is still an exceptional  
book; they only use historical criticism as a win-  
nowing fan to carry away all demands on their be-  
lief, which are not strictly involved in their accept-  
ance of Christianity as a special revelation.

Extreme heterodoxy, on the contrary, holds no  
conviction that removes the Hebrew Scriptures  
from the common category of early national re-  
cords, which are a combination of myth and legend,  
gradually clarifying at their later stages into gen-  
uine history. It enters on the examination of the  
Old Testament with a perfect freedom from pre-  
suppositions, as unreserved a submission to the  
guidance of historical criticism, as if it were exam-  
ining the Vedas or the Zoroastrian, for the frag-  
ments of Manetho and Sanchoniathon. On this  
looking at the Hebrew records by the "light of  
common day," without the lamp of faith, hetero-  
doxy finds in them no evidence of anything excep-  
tionally divine, but sees in them simply the history  
and literature of a barbarous tribe that gradually  
rose from fetishism to a ferocious polytheism, offer-  
ing human sacrifices, and ultimately, through the  
guidance of their best men, and contact with more  
civilized nations, to Jehovistic monotheism. It  
finds in them, as in other early records, a mythical  
cosmogony, an impossible chronology, and extra-  
vagant marvels tending to flatter national vanity,  
or to aggrandize a priesthood; it finds discrepant  
conceptions of Deity in documents attributed to  
one and the same source; it finds legislative enact-  
ments, springing from an advanced period, stamp-  
ed with the sanction of primeval names, or of my-  
thical crises in the national history; in short, it not  
only finds in the Hebrew writings nothing which  
cannot be accounted for on grounds purely human,  
but it finds them of a character which it would be  
monstrous to attribute to any other than a human  
origin.

These are results arrived at in the present day  
by very grave and competent scholars, and what-  
ever opinion may be held concerning them, no edu-  
cated person can dispense with some knowledge  
of the evidence on which they are based.—*Life  
Illustrated.*

HUMAN GLORY.—There are two things which  
ought to teach us to think but meanly of human  
glory—the very best have had their calumniators,  
the very worst their panegyrists.

FLING AWAY THE RAZOR.

Each hair is furnished with a distinct gland, elab-  
orately and beautifully complete. Under the ac-  
tial are innumerable nerves, immediately connect-  
ed with various organs of the senses, ramifying in  
every direction, and performing most important  
functions. This hair, when in full growth, forms a  
natural protector to the nerves, and also holds, as  
it were, in suspension, a quantity of warm air,  
and so becoming rarefied or tempered, enters the  
lungs without giving to their delicate texture the  
severe shock which arises from the sudden con-  
sion of cold, so often the forerunner of fatal dis-  
eases. Any one putting his fingers under the hair  
of his head will there feel warm air. The hair also  
wards off east winds, and prolific sources of tooth-  
ache and other pains, and so tends to preserve those  
useful and ornamental appendages, the teeth.

It is said that an intimate connection exists be-  
tween the moustache and the nerves of the eye,  
and that many diseases of the eye are traceable to  
shaving. Who has not felt his eyes smart under  
the application of a dull razor?

May not shaving, by depriving the lungs of the  
mail of their natural protection, and by exposing  
them to the uninterrupted action of cold air, tend  
to weaken the chest, and that weakness being trans-  
mitted in an increasing proportion from generation  
to generation, at length inducing consumption and  
consumptive tendency?

Persons who wear their hair under their chins,  
do not, except in rare cases, suffer from sore  
throats.

There is in the crypt of Hyde Church a vast pile  
of bones, which were gathered many years after a  
battle fought upon the seashore, between the  
Danes and Saxons, about one thousand years since,  
and among them the skulls of aged warriors, finely  
developed, the teeth in many of which are so per-  
fect, so beautifully sound, and so firmly embedded  
in their sockets that you cannot move them. The  
owners of these teeth were beards; and the writer  
remembers witnessing, several years ago, some ca-  
vations on the site of the old priory at Spalding,  
when many stone coffins were dug out, whose in-  
mates had, almost without exception, sound, ex-  
treme and elegant sets of teeth. Did not beards pro-  
tect their chins?

Shaving occupies, on an average, fifteen minutes  
A man who shaves every morning for 50 years  
thus employs in that upwards of 850 days,  
hours each. Is this a profitable application of  
fleeting moments?

The face exposed to a microscope immediately  
after shaving presents a most unsightly appearance,  
the stumps assuming the forms of marrow bones  
sawn transversely.  
Did not teachers of the faculty approve of these  
teaches—and are they not of opinion that they are  
a most important part in the animal economy? it  
is not probable that by unduly stimulating the  
growth of hair by shaving, we draw too largely  
and so cause an unnatural action of the nerves, pro-  
ducing an injurious effect, no matter how slight  
the brain?